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numerous attempts in our beginners' books of twenty-five years ago to arouse interest at the expense of study have wrought havoc in our students' training both in school and college, and, if one thing above all others is responsible for the lack of success of our college training, it is the fact that so much time must be devoted to the drill of the students in things that should be second nature.

HOW CAN WE REVIVE THE STUDY OF GREEK¹

How can we revive the study of Greek?—a question easy to ask, not easy to answer. My first surmise would be that we cannot; my second is that "time, which bringeth all things to pass, will bring this to pass also".

But to begin with, what ails? The most potent and obvious ailment is that the spirit of the times in all lands, and most of all in our own land, is against the study of Greek. The spirit of the times in education as in occupation is practical—practical in a special and restricted sense; and practical in this special and restricted sense means valuable in cash. That Greek is valuable in cash to any great extent I should hardly dare maintain with a straight face before an assemblage made up largely of the only class for whom it is valuable in cash at all, namely, teachers of Greek. The next ailment is that Greek is often so studied and taught as to lessen its value for the fulfilment of the purposes of a general education; it is too seldom taught in the right way, by which I mean the old way. A tradition of several centuries has value, and the place above others to maintain such a tradition is in teaching Greek. The next ailment is that we allow our students to elect us instead of our electing them. And these ailments, in the aggregate, with a few others, are about what ails Greek. What shall we do with the patient? Suppose we consider the ailments seriatim.

The age is severely practical in a special sense—it is amorous of cash; Greek is not. Now, I am not in my heart a scoffer at money. No more are you. You ordinarily accept the "better" position, by which you mean the better salary. I am well aware—and so are you—that if America is the happiest of lands—as it is—it is so largely because its people are the most enlightened in severely practical ways and therefore are the most prosperous. What follows I need not specify—many and obvious blessings; you know what they are. I leave it to well fed and prosperous literary persons to extol the blessings of poverty; they are more blessed to fling to an audience in garlands of words than they are to receive at the breakfast table. Yet I need not say either, that America is alto-

gether too single in its love of cash. You have heard that often enough to believe it even if it were not so; and it is so. America is not merely prosperous but venal, extravagant, luxurious. These are faults—not only faults, but grave faults, fatal in the long run to all higher life and fatal surely to higher education. And surely, in consequence, there is none too much higher education in America, by which I mean education that gives fineness and nicety in thought, feeling and taste. Nay, there are even college professors a-plenty that cannot read or write or speak their own language correctly, and certainly most of their students cannot. America is crude; admit it save when some distinguished foreigner visiting our shores says so. America is "the paradise of mediocrity", no matter what abominable outlander said so. America is young—out of childhood, but still in early youth and many years from middle age, when the true perspective of life comes. We have the virtues of youth and the loveliness; but the faults also. We are far from mature. We have not realized our racial personality, much less our national personality. Sufficient proof of this is the fact that we have no literature—books in plenty, and many good ones, but no literature; no Homer (Walt Whitman is the best we can do, and far from the goal), no Sophocles, no Plato—and, by the way, merely to mention the names is to argue convincingly for the worthiness and immortality of Greek.

But we shall change all that. We shall grow up. We shall reach our maturity. We shall get our perspective. We shall realize our racial personality. We shall realize our national personality. Then we shall live by bread, to be sure, but not by bread alone; by things, but not in them and for them; by industry but not in it and for it; we shall have some time to "loaf and invite our souls"; we are too busy for that now. Meantime we go on thinking, feeling, suffering, rejoicing, desiring, fearing, yearning, loving, hoping, despairing, dreading, exulting, worshipping and the like, as men under all skies and in all times have done; but it takes long for us in our own individual lives to realize that that full, rich life, all smooth and well rounded, is the one thing really practical, whatever else may be by way of it; it takes much longer for a nation. But "time, which bringeth all things to pass, will bring this to pass also". Then,—long ere then, in fact, and on the way—we shall open our Greek books wide and ponder them well. Greek books and Greek studies, we are told, were first called *litterae humaniores*, the humanities, in the sense of secular learning as distinguished from *litterae divinae*, sacred learning, divinity, theology. However that may be, the term soon came to have its present and truer meaning of more human

¹ This paper was read at the Classical Conference of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, at New York, in November, 1907.

learning in the sense of the learning that enlarges the scope and breadth of human life, that gives life and gives it more abundantly; for that is the virtue of Greek. And having arrived at the truth, we shall turn with eagerness and with interest to the Greeks; for the Greeks realized better than any other race ever has that "the proper study of mankind is man", that in a world of human beings man is, in a true sense, "the measure of all things", and his life the one thing supremely interesting; and they expressed what they realized in perfect forms of art, whether in words or institutions or materials. Furthermore, what they thought and felt and wrote and carved and built and fought for and lived for is of special value in the education of youth; for the Greeks lived and expressed the eternal elements of life in a far simpler world than ours, ere man had lost himself in the complexity of his surroundings or buried himself in his own activities. Therefore, to youth, which has not yet lost itself, and to any age that finds itself in the maze, this immortal expression of eternal elements, this "possession forever", will be of great, yes, of greatest interest; the truth of it is not less true because simpler and clearer. It is well that the Greeks lived in a simple world and Christ in Galilee. Greek will come to its own.

All this, which is general but not, I hope, either vague or pointless, leads me to the next ailing: Greek is often so studied and taught as to lessen its value for the fulfilment of the purposes of a general education; it is too seldom taught in the right way—the old way. We must leave the beaten track and go into the lanes to rummage and into the hedges to beat up some small game instead of going like good stewards to market to fill our baskets with tried and nourishing provision. We must all go etymologizing, scientifically and historically grammaticizing, philologizing, epigraphizing, archaeologizing, to gain our crown of pride, instead of reading and teaching a few good books, "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little". Ambition and a kind of reward lie that way. We follow—all but a few; and I venture to believe that it is so because the man who, like Professor Butcher, can write a readable essay on "What we owe to Greece" is, proportionately to the man who can work up a treatise on some Greek particle, a Phoenix among English sparrows. The emphasis should be the other way round—on the books as books, with all else merely incidental. The counter, classifier and compiler we need and he will be with us always, but most of us want only his results; and be it remembered always that all these ologizings are very uninteresting to most persons, even, I suspect, to many that engage in them. The old way of a few books well read and well remembered

was a good way, would still be a good way, will always be a good way. I am aware that someone will be saying to himself and later, perhaps, to all of us, something about a "smattering of Greek". It was no smattering. It furnished the mind tastefully with a few good pieces and a few fine pictures. Achilles was there sulking in his tent, Priam ransoming his son, Hector parting from Andromache, Ulysses returning home; Marathon was there, and Salamis, Hercules making his choice, Socrates before the judges, Pericles speaking to the Athenians, Prometheus bound. It was better than the garret filled with scraps that modern electors have heaped up in the name of education. I am glad that I studied my college Greek under a professor of the old school, one of whom you have never heard—Doctor Henry Whitehorne, professor of Greek for many years in Union College. He had no reputation as the world counts it, but the best of all reputations in point of fact, and a beautiful immortality—an abiding place in the minds and hearts and memories of his pupils. He loved his books and understood them; he loved his students and understood them, and he taught Greek. Even now I seem to hear the splendid leonine voice of that sane and sturdy Greek Briton "as the Corybantes seem to hear the flutes"; and the refrain of it within me makes me unable to hear aught else. As an example of the fruit of the old classical education I think of a speech that I recently came upon—a tribute paid to Doctor Nott at the first meeting of the New York Alumni Association of Union College, in 1859, by Judge John W. Edmonds, a graduate of Union College of the class of 1816. There are few occasional speeches, nowadays, so good in fineness of thought and feeling and in grace and dignity of expression. Such speeches were not uncommon once because the old classical education gave a good drill and the best drill in the most important of all subjects of study, language, the current coin of thought, the medium of exchange of what we feel and think.

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(To be concluded)

REVIEWS

Greek Sculpture, its Spirit and Principles. By Edmund Von Mach. Boston: Ginn and Co. Pp. xviii + 357. \$4.50.

This book differs from the many histories of Greek sculpture in that it discusses the principles which form the foundation of that sculpture and deals with the aesthetic rather than with the purely historical and archaeological. The first eleven chapters are a series of essays, forming as it were a grammar of Greek sculpture. They treat of Fundamental Considerations, Greek Sculpture in its